
✠ Contra Mundum ✠

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The Congregation of St. Athanasius

A Congregation of the Pastoral Provision of Pope John Paul II for the Anglican Usage of the Roman Rite

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NOTES FROM THE CHAPLAIN

A DAY after the U.S. Episcopal Church ratified its first openly homosexual bishop, Anglican conservatives bewailed a departure from “the faith once delivered to the saints.” But that “faith once delivered” was and is in communion with Peter. And an Episcopal Church bishop said of his church’s general convention “this body has departed from the historic faith and order of the Church of Jesus Christ.” Actually, that happened in 1534.

Different moments in history have provided the wake up call for Anglicans. For John Henry Newman it was the establishment of an anglican bishopric in Jerusalem (where there was already a Catholic bishop.) For some, it was the Episcopal Church’s ordination of women in 1976. For others, no doubt, the 2003 convention decision will be the deciding factor. Where will these people go?

We are convinced that the best, and only, way to preserve the Anglican heritage in which we learned to know and love the Lord Jesus, is to bring it under the discipline and guid-



FEAST OF SAINT MICHAEL

AND ALL ANGELS

Monday, September 29, 2003

Sixth Anniversary of the

Anglican Use in Boston

Solemn Mass & Sermon

7:30pm

The Most Revd.

Richard G. Lennon, celebrant

Chapel of St Theresa of Ávila

Church West Roxbury

A reception will follow the service.

ing hand of Peter. Of the Pastoral Provision we enjoy, former Episcopal Bishop (of Massachusetts) John Coburn said it was the finest example of ecumenism of which he had ever

heard. We agree. It is that. But we have to remember that for most Episcopalians, and most Protestants, their knowledge of the Catholic Church is nearly completely from non- (if not anti-) catholic sources. At one time or another the same could be said of most converts.

You might revisit an article I wrote for the February, 1999 issue of the parish paper. It is about a group of men who opened a hole in a roof in order to bring a friend to Jesus. There might be a few things changed or added in view of the current situation, but the article is reprinted unaltered, and I won’t mind if you make those changes!

FATHER BRADFORD

IN the story of the healing of the paralytic (Mark 2:1-12) which we have had recently at weekday Mass, we are told that because of the crowd, the friends carrying the sick man could not get to Jesus. So they opened a hole in the roof of the house and lowered their sick friend to where Jesus was. We do not know who these resourceful men were but they are a type of the faithful disciple. It is no good simply listing the world’s ills on a sheet of paper before we go to bed each night. We must work to bring about what we ask for in our prayers.

One thing for which we ask is that we may be instruments, agents, catalysts, for non-Catholics to come to the fullness of faith in Jesus Christ. Pray for that, for yourself and for the specific opportunity not only in Boston, but everywhere reached by our parish paper, printed sermons, tracts, and your personal testimony.

In a great city, each of us knows non-Christians: atheists, pantheists, Jewish and Islamic people, Unitarians, Mormons. But mostly our acquaintance outside the Catholic Church are non-Catholic Christians. These men and women acknowledge Our Lord Jesus Christ and attempt to honor and obey Him as God has given them the light. But for five hundred years that light has been filtered, and so does not shine as brightly as Our Lord intends.

What sets Christians apart from non-Christians is the authority of Jesus Christ. Protestant friends are with us on that score. But what is the guidance He gives and where is it to be found? This is where we part company from our protestant friends. Catholics affirm as established fact that Our Lord before His Ascension founded a single, visible, and invisible, Church. That Church, in its apostolicity and sacraments is Our Lord's guarantee that nothing comes between Him and the individual soul. But the Church does come between Christ and the individual mind. It is through the Church that Christians are to find out what we are to believe and why we are to believe it.

Our protestant friends do not acknowledge a visible Church but only an intellectual figment which invariably is disappointed when supposedly like-minded persons gather in conferences and conventions. The



HOLY CROSS DAY

Sunday, September 14, 2003

SOLEMN EVENSONG
& BENEDICTION 5:00pm

Chapel of St Theresa of Ávila
Church, West Roxbury

The Revd. David J. Mullen,
preaching

Pastor, Saint Brendan's Church,
Bellingham

bedrock of the protestant approach is the inspiration of the Bible (which was universally accepted before the Reformation on the authority of the Church!) but in the twentieth century this bedrock has been first watered down and then smashed by Christian denominations which increasingly define doctrine in terms of the community rather than bringing the community of mankind under the terms of divine revelation.

I write this not as a polemic but that you and I know what are some of the issues as we deal, please God graciously, with Protestant friends who desire to follow Jesus Christ, to be faithful to Him, but whose

access to the Divine Revelation has been filtered, increasingly badly filtered, by all sorts of departures from the whole (i.e. catholic) faith. Remember that *kata holos* means "according to wholeness." Don't souls deserve the proclamation of the whole faith?

Each of you is superbly equipped as an evangelist. You are confirmed Catholics, fed with His Body and Blood, you hear the Word of God preached by a priest in communion with the local Catholic Bishop and appointed by him. Many of you have firsthand knowledge of those you are hoping to reach, for you were once non-Catholic Christians yourselves! And all of you have your story to tell, and how Jesus is Lord of your life. Your conversion stories are a highlight of the parish paper.

Where to start? I want to make some suggestions. Begin to pray, daily, for those you hope to reach and have embrace the Catholic Faith. Know that it is what the Lord wants for them anyway. But He wants you to pray for them. Then, secondly, know your Church and what she teaches, and where Protestantism has gone wrong. There are inexpensive tracts and pamphlets to help you with this. Periodically we publish lists of helpful books that converts to Catholicism have recommended to us. Occasionally we have a visit to the congregation by prominent and outstanding Catholic laymen and women to give an account of the faith that is in them, the inspirations and challenges. The Pauline Media Center in Dedham is a good source of Catholic literature, and the Daughters of St. Paul know you.

The friends of the paralytic had faith. But they had to open a hole in

the roof so that the paralyzed man could be lowered into the presence of Jesus, where he was healed. Each of us with faith in Christ must seek ways to create an opening so that we may bring others nearer to Jesus. That is the work of each of us for whom the Anglican Use has been a great gift.....a gift the Church intends to share with others.

FATHER BRADFORD

SHORT NOTES

Many thanks to Father George G. Greenway for coming to Boston to be our Sunday celebrant on August 31st. Fr. Greenway is a priest of the Diocese of Springfield, a convert from the Episcopal Church, and a very good friend of our congregation.

Congratulations to Msgr. Leonard Coppenrath on the occasion of his fiftieth anniversary of ordination to the priesthood on Saint Michael's Day. Msgr. Coppenrath's kind welcome to us at St. Aidan's in Brookline, and his generously allowing us use of his rectory as a parish house will not be forgotten by all of us who experienced his warmth and friendliness. *Ad multos annos!*

Condolences and prayers to John Termine on the occasion of the death of his father, John Francis Termine on June 24th at age 89. May he rest in peace!

We enjoyed a Sunday visit from Tom and Anne Lloyd, up from Virginia (where Tom teaches at Christendom College) for a family wedding July 27th.

The congregation will conduct an Every Member Canvass during the month of October. Annual subscriptions are the major way we support

the Anglican Use program.

Please welcome Father Charles J. Higgins as our celebrant and preacher on Sunday, September 7th. Fr. Higgins is parochial vicar in St. Theresa of Ávila Church, West Roxbury (where he is Father Bradford's colleague), and most recently was our celebrant for St. Athanasius Day this year.

From Canterbury to Rome: An unusual Conversion Story

I DON'T know whether anyone else in the world can say that the Archbishop of Canterbury helped him make the decision to become a Roman Catholic except in an ironic sense. But I can say he did, without a touch of irony. I still marvel at it.

In 1981 I was a Cowley Father, a confrere of the present Bishop of Massachusetts. One of my Jobs was to travel out to Nashotah House, the Anglo-Catholic seminary in Wisconsin, every few weeks to hear students' confessions. For several years after he retired, Michael Ramsey, the 100th Archbishop of Canterbury, went to Nashotah House for one term to teach New Testament. He and I were together there – just down the hall from one another – one week that year. I was secretly thinking about Rome, encouraged by reading J. H. Newman's "Development of Christian Doctrine." Having always admired Archbishop Ramsey, I was inspired to ask him for some spiri-

tual direction while we were there together in Wisconsin.

The Archbishop graciously agreed to see me, and he ended up giving me 4 hours of his time, in two separate sessions. I didn't find it hard to open up my heart to him. His wonderfully craggy face, with its bushy eyebrows and thoughtful expression, inspired confidence. He spent practically the whole of our first two hours listening. At the end, he lent me his advance copy of the Anglican-Roman Catholic International Commission's report on "Authority in the Church." He told me, "Go read this, and come back to see me. If you agree with it, you can remain an Anglican. If you feel drawn to go further, you should join the Church of Rome."

Needless to say, I felt drawn to go further. I had no trouble accepting the doctrine of the Petrine Primacy, and saw no reason to quibble with the definition of Papal Infallibility. Newman had helped me with that, in his "Letter to the Duke of Norfolk." That is what I told Archbishop Ramsey. Then, to my astonishment, that good man showed me the ring that Pope Paul VI had given him, and as he held it up for me to see, he said, "I believe that the Pope is the true successor to St. Peter and is by divine right the universal pastor of the Church. I would have done what you are about to do, if I hadn't felt that, as Archbishop of Canterbury, I could bring the Anglican Communion closer to the Catholic center. Go in peace, and we will pray for one another!"

I left his presence with tears in my eyes. My mind was made up from that moment. When Archbishop Ramsey died, I wrote condolences

to Lady Ramsey, telling her that her husband had helped me very much at an important point in my life. She wrote back, saying, "Michael died well. He seemed to be seeing the glory that he loved to write and preach about."

CARLETON JONES, O.P.
St. Vincent Ferrer Priory
New York City

¶Father Jones told this story to Deacon Michael Connolly and me on the morning of Trinity Sunday in a stroll across Central Park in New York City. At my request he has kindly put it in written form for our parish paper. Father Bradford



The Kingdom of God

'In no strange land'

O world invisible, we view thee,
O world intangible, we touch thee,
O world unknowable, we know thee,
Inapprehensible, we clutch thee!

Does the fish soar to find the ocean,
The eagle plunge to find the air
That we ask of the stars in motion
If they have rumour of thee there?

Not where the wheeling systems darken,
And our benumbed conceiving soars!
The drift of pinions, would we hearken,
Beats at our own clay-shuttered doors.

The angels keep their ancient places;
Turn but a stone and start a wing!
'Tis ye, 'tis your estranged faces,
That miss the many-splendoured thing.
But (when so sad thou canst not sadder)
Cry; – and upon thy so sore loss
Shall shine the traffic of Jacob's ladder
Pitched betwixt Heaven and Charing Cross.
Yea, in the night, my Soul, my daughter,
Cry, – clinging Heaven by the hems;
And lo, Christ walking on the water,
Not of Gennesareth, but Thames!

FRANCIS THOMPSON

¶Francis Thompson (1859-1907) was an English Catholic poet. His best known poem "The Hound of Heaven" is a wonderfully and almost autobiographical, description of the pursuit of a soul by God.

SAINT OF THE MONTH



St. Robert Bellarmine
1542—1621

Feast 17 September

THOMAS More was beheaded in 1535, and his friend Erasmus died a year later. Luther died in 1546. Henry VIII. quarreled with the Pope over the matter of his divorce, and,

when thwarted, bloodied the English Church. Elizabeth I., his daughter, and the greatest of the Tudors, imposed order on it, but suffered herself from excommunication by St. Pius V. in 1570. These were the troubled times into which Robert Bellarmine was born in Tuscany.

He joined the Jesuits when he was 18, and was plunged immediately into the controversies of the Reformation, for he studied at Louvain, and must have come into contact with English Catholic refugees who had fled to Belgium to escape trial and execution for treason. Appointed professor of "controversial theology" and the Roman College, his lectures were turned into an authoritative work defending Catholic teaching. It reflected great learning and knowledge of Scripture, the early Fathers, and protestant theology; the impact was intense all across Europe, even in England, where the government banned it.

He produced a catechism that remained in use into the nineteenth century, and was an important contributor to the revision of the Vulgate, the Roman version of the Bible. He was named Rector of the Roman College in 1592, and became a Cardinal in 1598. Sent as archbishop to Capua in 1602, he resigned his see a few years later when he became Prefect of the Vatican Library and an active member of several Roman congregations.

The picture of Bellarmine that comes down to us is that of a great humanist and teacher. Although the times were savage, he never gave way to hatred, and to the extent that he was a controversialist, he did not hate his opponents. St. Thomas More, in contrast, wrote a

violent personal attack against Luther that was absolutely malignant in tone. Bellarmine, though a great defender of the Catholic faith, was sympathetic to his opponents, and did not personalize his opposition. In fact, he prayed every day for the protestant theologians who were against him.

Of particular interest to Anglican Use Catholics is the fact that he was working on the revision of the Vulgate at about the same time the King James Bible was being prepared in London. Among his theological opponents was King James I., who liked to dabble in divine matters. Bellarmine (under a pseudonym) wrote a pamphlet confuting James, and the great Anglican divine Lancelot Andrewes answered it.

Bellarmino was also involved in the Galileo controversy, but only in its earlier days. His kindly spirit was reflected in the gentle, sympathetic way he approached Galileo, who had rocked the Vatican with his claim that the earth moved around the sun, and not vice versa. He was compelled to recant this view in the end, but not under Bellarmine's administration of the case.

Bellarmino must have been an attractive little man. Personally austere and self-denying, he lived for long periods on a diet of bread and garlic. He was physically quite small, and intensely industrious. He wrote his last six books when he was in his seventies and during the spare hours from the retreats he made during his annual vacation—during those six months he wrote six books, averaging six pages a day. Few writers today can produce as much.

He kept the Jesuit rule, more

or less, laid down by St. Ignatius Loyola. Jesuits are told not to work more than two hours straight without an interruption for brief rest and distraction—in short, they are supposed to take a break. Bellarmine wrote with a quill; and it is said he used to cheat a bit. He kept the rule in his own way: Every two hours he would flip the pen up and catch it, then keep on writing.

Learned, brilliant, industrious, kind, sympathetic to his opponents, a moderate influence in all he undertook, always reasonable, he must have been greatly loved by his students and his fellows. He was declared Venerable shortly after his death, but not canonized until 1930. He was declared a Doctor of the Church a year later.

THE BRITISH MARTYRS

OVER the years 200 men and women have been beatified for their heroic witness to the Catholic Faith in the British Isles during and after the Protestant Reformation. Here we continue brief mention of some of these individual martyrs.

SAINT EDWARD BARLOW Priest and Martyr (1585-1641)

"I don't like these people who look at God through a keyhole," said this English Benedictine of Catholics who were afraid to be seen at Mass. Born into a family of fourteen children, Edward was baptized into the Catholic Church, but was then raised as an Anglican. He later returned to Catholicism, studied theology in Douai, France, and Valladolid, Spain, before entering the monastery of Saint Gregory, in Douai, in 1615. He finally joined the English Mission where he exercised

his ministry for more than twenty years, taking care always to reserve time for prayer and solitude. He was arrested and released four times before his execution in 1641.

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SAINT ANNE LINE, Widow and Martyr († 1601)

The daughter of William Heigham, a gentleman of Dunlow in Essex, England, Anne converted to Catholicism after the death of her husband. For having given shelter to priests, then forbidden to live on English soil, she was hanged at Tyburn.

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The Congregation of Saint Athanasius,

The Revd. Richard Sterling Bradford,
Chaplain

worshiping at

Saint Theresa Convent Chapel

10 St. Theresa Ave.
West Roxbury, Mass.

Rectory: 192 Foster Street,
Brighton, MA 02135-4620

Tel/Fax: (617) 787-0553

Web: <http://www.locutor.net>

Sundays 10:30am. Sung Mass, followed by coffee and fellowship in the convent solarium. Adult Christian Education two Sundays a month. September 2003: The Spanish Mystics.

